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Editor : Ganesh Lalwani

Contents :

Plates :

Correction : Vol. VII, No. 4, frontispiece bottom, read 'Gaon Mandir' in place of 'above temple'.

West Bengal Governor Mr. A. L. Dias receiving a copy of the Bhagavati Sutra from the translator. The Sutra was released by the Governor on April 15, 1973.

—Photo Statesman

Speech delivered by Mr. A. L. Dias, Governor of West Bengal on the occasion of Release of Bhagavati Sutra and Mahavir Jayanti Celebration

It gives me great pleasure to associate myself with the observance of Mahavira Jayanti which marks this year the beginning of the 2500th Nirvana celebrations of Lord Mahavira. It is only in the fitness of things that you are releasing on this occasion an English translation of the encyclopaedic work, *Bhagavatī Sūtra* (Vol. I), the 5th limb of the Jaina Canon by Prof. K. C. Lalwani. India has produced a galaxy of saints, philosophers and religious teachers—Buddha, Mahavira, Sri Chaitanya, Aurobindo, Vivekananda and Gandhiji—to mention a few. They moulded the destiny of this great country from generation to generation and introduced religious reforms which did not neglect the social and economic conditions of the particular age.

It is a pity, however, that so little organised effort is made to impart to the younger generation the basic tenets and the metaphysical and ethical concepts of the great religions of our country. A whole new generation is growing up which has little or no knowledge of the seers and religious teachers who, from time to time, have made seminal contributions in the field of religion and philosophy. There is clearly a

gap in our system of education which fails to impart to our children in schools and colleges essential knowledge of the different religions of this country. Apart from the spiritual impact on their lives which such knowledge could produce, an understanding of the different religions in this country would go a long way in bringing about national integration. Whilst, therefore, we must all welcome the release of the translation of the *Bhagavatī Sūtra* by Prof. Lalwani which would enable the scholars to make a deep study of the teachings of Lord Mahavira it is equally important that there should be a series of low-priced publications setting out the tenets and philosophy of our great religious teachers like Lord Mahavira for the younger generation and the public at large.

The Jaina Canons or principles are not only religious in nature, they provide practical guidelines for the people to live a noble life. The principle of non-violence, which Mahatma Gandhi used as a political weapon in the struggle for Independence against the mighty British was, in fact, borrowed from the teachings of Lord Buddha and Lord Mahavira. Lord Mahavira always stood for the weaker sections of the people and for the poor and the needy. He was an outstanding exponent of social justice and equality. He preached not only non-violence but also the equality of mankind. He was against exploitation as such in all its various forms and manifestations. In the present world of turmoil and conflict, when violence raises its ugly head on the slightest provocation, the tenets of Lord Mahavira should be widely propagated, particularly among the younger generations, so that they may take to the path of non-violence and discipline.

The goal that Independent India has set for itself is the establishment of a socialistic society in a peaceful manner. The teachings of our religious leaders including those of Lord Mahavira also tell us to work for such a social order free from exploitation and oppression. It is important, therefore, that the people in general, and the leaders of the Jain community in particular, lend their fullest support to all policies and programme which seek to reduce the disparities between the rich and the poor and establish a social order in keeping with the teaching of Lord Mahavira.

A decline in religion has been a characteristic feature of the modern age. The spectacular advance in science and technology has partly contributed to this result by eroding the foundations on which our beliefs and values have rested for centuries. Man has now been caught up in the feverish and selfish pursuit of material ends. We know that such a pursuit, and even man's absolute command over nature, can never

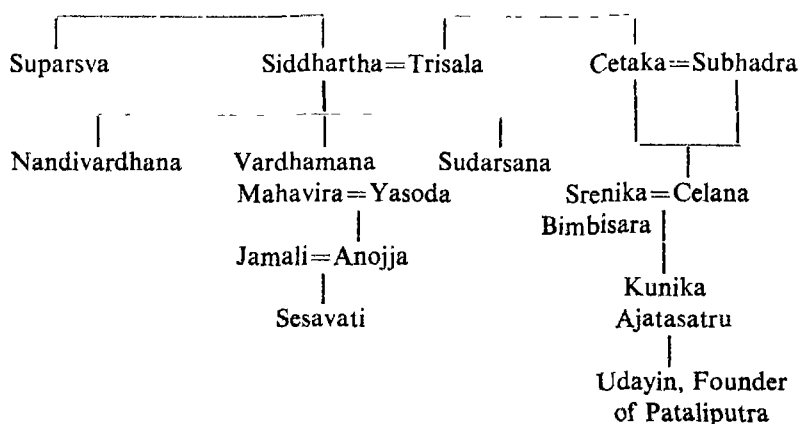
hold out a clear prospect of peace and happiness for humanity. There is the danger, in fact, that man may become the prisoner of his environment.

How then do we escape from this awful predicament ? The answer does not lie on the economic or technological plain. There is now a growing realisation among right-thinking people that the solution to man's problems lies in the restoration of a spiritual and ethical dimension to his life. Man's conquest of his natural environment must be matched by man's conquest of his internal self. Discipline, non-violence, compassion, wisdom and self-lessness are fundamental for a better world. This is the challenge of our times and what Lord Mahavira preached centuries ago has profound significance for contemporary society.

I am happy to be with you this evening on this very auspicious occasion. The best homage that we can pay to Lord Mahavira is not by erecting memorials or building temples but by practising in our own imperfect way the precepts and the code of conduct that he laid down. I wish your programme of celebrations every success.

Lord Mahavira

K. B. Jindal

Lord Mahavira, the last *Arhat* of the Jainas and a great saviour of the world, was born in 599 B.C. in Kundagrama in the territory of Videha. His father Siddhartha was the ruling chief of that place and his mother Trisala was a sister of Cetaka who may be called the constitutional King of Vaisali, the Capital of Videha, as the Government of Vaisali was vested in a Senate, of which he was the hereditary president. Through his mother, Lord Mahavira was connected with the ruling dynasty of Magadha, as his cousin (Cetaka's daughter) had married Srenika Bimbisara. The following table constructed by Dr. Jacobi gives the names of the relations of Lord Vardhamana Mahavira of Jnatrputra :

Thus we see that Lord Mahavira was a highly connected personage and consequently, his religious movement was chiefly patronised by the influential relations.

His early life is wrapped up in mystery. The legends show that he was a man of heroic courage and perseverance. Even on the most dangerous occasions he never lost his presence of mind and ever-remained calm and composed. He is said to have taken great interest in outdoor games and martial exercises. He had a handsome and symmetrical body and a magnetic personality. As to his education, we know nothing. The Jaina *śāstras* assert that he had brought with him a highly (though not fully) developed spiritual nature from his previous births and, therefore, he was wiser than the wisest of the age. He was perhaps educated in his father's own palace. When he had attained puberty, he was married to a charming princess named Yasoda. He loved his wife dearly and passed many happy years of conjugal life. A girl was born to him who was married to his sister's son named Jamali. Mahavira was an obedient son. He was greatly attached to his parents and did all that was in his power to please them. He had a thoughtful and contemplative disposition and was desirous of leading a contemplative life and thus developing his spiritual nature. Several times, he thought of renouncing the world ; but his devotion to his old parents stood in the way. It was after the death of his parents that he asked his elder brother's permission to renounce the world.

His elder brother would not allow him to do it. "Vira", said he, "the deaths of our parents are still fresh in our memories ; your leaving us this time would simply render our bereavement more unbearable and painful." Lord Mahavira, obeyed his brother's commands and lived two years more with him. He, then, with the consent of his elder brother renounced the world and entered upon his spiritual career.

Once it happened that a certain cowherd with his cows came to the place where he was standing all absorbed in his meditation and calling upon Mahavira to look after his cows which he left to graze there, himself went away to the village. Mahavira being engaged in his meditation, could not hear him and the cows went astray. The cowherd, when he came back from the village did not find the cows there, began to reproach Mahavira. Happily, some acquaintances of Lord Mahavira came there. They rebuked the cowherd very much and informed him of the real character of the saint. In order to gain mastery over his passions, Mahavira, now and then, practised austerities. The Jaina writers relate several stories pertaining to this period of his life which beautifully symbolise the life-and-death struggle which he had to maintain against temptations, and the final victory which he achieved over his lower nature ; thus setting his nobler qualities free to act wherever he might find himself. He travelled from place to place and thus acquired vast experience of the moral and spiritual condition of the people.

In his travels, he came in contact with Gosala (of whom we shall write more hereafter) who charmed with the sanctity of his life became his disciple. He lived with the future *Arhat* for six years. Unable to bear austerities he then left him.

In the thirteenth year of his Renunciation, full knowledge flashed forth in Mahavira's mind, as he was sitting in meditation under a Sala tree on the bank of the Rijuvaluka. His spiritual nature had now fully developed. He had cast off the bonds of ignorance and had become a Master, as a Theosophist would say.

When the blessed Lord had discovered the Great Truth, out of compassion for the world, he decided to preach it to all persons without any distinction of caste, colour or creed. He delivered his first sermon on the very spot where illumination had come upon him. He, then, went to Apapa where he stayed in a park and began to preach his doctrine. In the city there lived a very rich Brahman who was celebrating a *Yajña* or a great animal sacrifice. He had invited several of his learned coreligionists on that occasion among whom Indrabhuti Gautama and ten others were most distinguished for their vast learning and great asceticism. When they heard the people admire Mahavira's teachings, they could not bear it, and all started, attended with their disciples, "to expose the jugglery of the new Teacher". When they came to Mahavira and heard him, their resolution was quite changed. They were satisfied with his teachings and became his disciples. Indrabhuti Gautama and ten others were all ordained as his chief-disciples. Candana, a princess, also entered the order. She became the head of the female section of the order. A few persons who were unable to enter the order took the vow of a *śrāvaka* or a layman. The Lord gave them all his blessings and spoke a few words of spiritual advice. He said :

"A saint, with right intuition, who cherishes compassion for the world...should preach, spread and praise the faith, knowing the sacred lore. He should proclaim it among those who exert themselves and who do not...Not neglecting tranquility, indifference, patience, liberation, purity, uprightness, gentleness and freedom from worldly cares, one should with due consideration, preach the law of the mendicants to all sorts of creatures... One should do no injury to one's self nor to anybody else... A great sage, neither injuring nor injured, becomes a shelter for all sorts of afflicted creatures even as an island, which is never covered with water". Such was the beginning of Mahavira's Church or the *Sangha*.

The fame of the Great Teacher had spread all over the Magadha country. Mahavira visited Rajagrha, where he was most cordially welcomed. King Srenika Bimbisara (see the Table already given) himself came and paid the highest respect to him. He took some vows and ever after remained a great patron of Jainism. His Queen Celana, with true womanly instinct became a devoted *śrāvikā* or lay-sister.

Meghakumara, a son of Srenika was ordained a member of the order. Prince Nandisena was also an important convert. He after a few days fell in love with a prostitute and was expelled from the order ; but he soon discovered his folly. He one day came to the Lord and began to weep. He was very sorry for his past conduct. Mahavira was convinced of his sincerity and he was re-admitted into the order.

We have already referred to Gosala. He met Mahavira in the second year of the latter's 'preparatory' period at Nalanda near Rajagrha and having become his disciple towards the end of the same year, lived with him for six years and then deserted him. He then began to wander about alone and after two years at last settled down in Sravasti, where he founded a new order of ascetics called *Ājivakas*. This order of ascetics, during the life-time of its founder, and for some centuries after him, was very important. The *Ājivakas* are mentioned in Asoka's inscription on the Delhi pillar (about 234 B.C.) together with *Brāhmaṇas* and *Nirgranthas* (Jainas). Unlike Mahavira, Gosala denied free will and moral responsibility to man. All our acts, according to him are fore-ordained. They are the results of the natural environments we are placed in. In the 16th year of Gosala's period of teaching, Mahavira visited Sravasti. Here several *Ājivakas* became followers of the *Arhat*. Filled with rage and envy at the Lord's success, Gosala began to insult him publicly. His audacity grew so much that he came where Mahavira was staying and began to abuse him grossly. When rebuked by two of his (Mahavira's) disciples for his rude conduct towards his old master, Gosala destroyed them on the spot with his psychic power of destruction. At this time Mahavira reproached him for his inhuman act. Upon this, he shot forth his psychic power of destruction against the Lord himself ; but it harmlessly rebounding from him struck Gosala. He then went mad and died broken-hearted after six months.

After these events, Lord Mahavira left Sravasti and at last arrived in the vicinity of Madhyagama, where, soon after his arrival, he got a very severe attack of bilious fever. His condition became so critical that all his disciples were alarmed. But in the end, he recovered from his illness and lived 16 years more to work for his mission. The mis-

sionary activity of the Lord extended over a period of thirty years during which he worked hard day and night for his self-imposed task. In this noble work, as we have already seen, he had the co-operation and support of his relatives, the Kings of Videha, Magadha and Anga. He travelled all the year round preaching and teaching with his disciples, except during the rainy season, in which period, he settled down in one place for four months. In the towns and places which lay in north and south Bihar, he spent almost all the rainy seasons during his spiritual career, though he sometimes made long journeys to Sravasti near the Nepalese frontier in the north, and to the Parsvanath Hills in the south. He stayed 1 rainy season in Asthikagrama, 3 in Campa and Pristhacampa, 12 in Vaisali and Vanijyagrama, 14 in Rajagrha and the suburb of Nalanda, 6 in Mithila, 2 in Bhadrika, 1 in Sravasti, 1 in Vajrabhumi among the wild tribes, 1 in Pava. He used to stay one night in a village and five nights in a town. As to his mode of travelling, he always travelled on foot ; when he had to cross any river, he took a boat.

The rainy season of the last year of his life, Lord Mahavira passed at Pava where he took his lodgings in the office of King Hastipal's writers. Here his *Nirvāṇa* took place 526 B.C. at the age of 72 years. In his last hours, he spoke to those present (we should not omit to mention that Ananda and Kamadeva among *śrāvakas* amd Sulasa and Revati among *Srāvikās* were very prominent) many words of spiritual advice and comfort. On this occasion, Gautama who was sent by the Master on a mission to convert somebody, was absent. When the Lord had breathed his last, his body was washed with water and wrapped in cloth. It was, then, burnt on a sandal pyre. On the spot where the body of the blessed Lord was cremated, a *stūpa* was erected. On the day, the Lord died, there appeared a great *Graha* on the sky, which Stevenson supposes to have been the same comet that appeared at the time of the battle of Salamis (840 B.C.). To mark the day of *Nirvāṇa* of their departed Master, the eighteen confederate Kings of Kasi and Kosala, the nine Mallakis and nine Lichhavis (the latter were tributary to Cetaka, King of Vaisali and maternal uncle of Mahavira) met together and instituted an illumination on the day of the new moon ; for they said "since the light of intelligence is gone, let us make an illumination of material matter".

When Indrabhuti Gautama, was returning from his mission, he learnt in the way that the Master was dead. His grief knew no bounds. He, however, checked his passion and became a "perfected saint". He survived his master twelve years and died at Rajagrha at an advanced age of ninety-two, having lived forty-two years as a monk. Out of the

eleven chief disciples of Lord Mahavira, only two, namely, Gautama and Sudharman outlived him, the rest died during his life-time. Why Sudharman and not Gautama (the eldest disciple) succeeded the Lord is a problem. The supposition of Colebrooke, Stevenson and Cunnigham which made Indrabhuti Gautama a rebel disciple of Lord Mahavira and confounded him with Gautama Sakya Muni, the reputed founder of Buddhism, is no longer tenable. The Jaina theologians account for this fact in this way. They say that whatever knowledge a Kevalin (a perfected saint) imparts to his disciples, he calls it as the result of his own thinking and not as something heard from the teacher. For this reason, Sudharman who was not a perfected saint at the time of Mahavira's demise, succeeded to the headship of the Church.

Mahavira must have been a great man in his way and an eminent leader among his contemporaries (Jacobi). Like his great rival Buddha, he must have been an eminently impressive personality (Hoernle). From Buddhist accounts in their canonical works as well as in other books, it may be seen that this rival was a dangerous and influential one and that even in Buddha's time his teaching had spread considerably (Buhler). The followers of Mahavira called Nirgranthas are described in an old Buddhist *Sūtra* as "head of companies of disciples and students, teachers of students, well-known and renowned founders of schools of doctrine, esteemed as good men by the multitude". (Quoted by Dr. Buhler in his essay on the Jainas).

Lord Mahavira, like his predecessors, preached the doctrine of universal love and brotherhood. The object of his Church was to lead all persons to salvation and it opened its arms, to quote the words of Dr. Buhler, "not to the noble Aryan ; but also to low-born *śudra* and even to the alien, deeply despised in India, the *Mleccha*". In the *Uttarādhyayana Sūtra*, we are told that birth is of no value. The same *Sūtra* says elsewhere: "One does not become a *Sramaṇa* by the tonsure, nor a *Brāhmaṇa* by the sacred symbol *Om*, nor a *Muni* by living in the woods, nor a *Tapasvī* by wearing (clothes of) *Kuśa*-grass and bark. One becomes a *Sramaṇa* by equanimity, *Brāhmaṇa* by chastity, a *Muni* by knowledge and a *Tapasvī* by penance. By one's actions one becomes a *Brāhmaṇa*, or a *Kṣatriya*, or a *Vaiśya* or a *Sūdra*." (Sec. XXV. 31, 32 & 33) A man of such lofty ideas and catholic views as Mahavira was, could not possibly use Sanskrit in his discourses as that language was understood only in the limited circle of the learned priests. Mahavira's object like that of Buddha was to raise the moral and spiritual condition of the non-Brahmin community. He, therefore, addressed the people in their

own provincial dialect and enforced his words by dialogues, parables, fables, alliterations and repetitions. Here is a parable for example. "Three merchants set out on their travels, each with his capital ; one of these gained there much, the second returned with his capital and the third merchant came home after having lost his capital." This parable is taken from common life ; learn to apply it to the Law. .The capital is human life, the gain is heaven, etc. (The *Uttrādhyayana*, Lecture VII). In short, Lord Mahavira will always occupy a foremost place among the benefactors of humanity. Perhaps he was the first thinker to recognise the many-sidedness of truth and to emphasise the necessity of studying it from all standpoints.

Key Principles of Jainism

S. GAJAPATHI

1. *Substances—Why and How they function*

Jainism is a revelation by the *Tīrthankara Jinas* who are omniscients. Hence Jainism provides answers for all questions beginning with either '*Why*' or '*How*'.

Jaina definition of the substance is the most notable feature of all. It has to be studied and understood by every philosopher and scientist.

Jainism states that the substances composing the universe are beginningless, endless, self-sufficient and fixed.[1]

If a substance is considered as begun, it will mean that something can come out of nothing. In that case, firstly, infinite new substances will be originating and then recognition will cease. This is not the case. Secondly, jars will originate even in the absence of mud. This neither happened nor will it ever happen. Naturally it follows that substances are beginningless.

If the substance is considered to come to an end, then (in the absence of spontaneous creation) it will mean that the present substance is the product of a preceeding substance, and that to a second preceeding substance and that to a third preceeding substance and so on in an unending series or infinite regress.

If the substance is not considered as self-sufficient, i.e., not possessed of attributes, substance (*Guṇī*) and attribute (*Guṇa*) each one will remain separate. In that case both will become substance and substances will become infinite. Again in the absence of attributes identification of the substance will cease and all substances will become one.

As all substances are beginningless and endless there cannot be any increase or decrease; or any division or merging. Hence the number of substances are ever fixed.

[1] *Pancadhyayi.*

For the Jaina every substance is an existence (*Sat*). It means that every existence is a substance in turn. Existence or substance means that which remains useful for ever.[2] In the absence of usefulness even for a moment it will cease to be a substance.[3] To remain ever useful the substance has to do some work every moment.[4] The substance to be ever working, has to undergo some modification of itself every moment.[5]

Modification implies that it pertains to something in which there occurs two simultaneous contrary or reverse happenings.

Therefore Jainism explains existence (*Sat*) as the triple unity of origination of the new shape (*Utpāda*), simultaneous destruction of the old shape (*Vyaya*) and persistence of the substratum of the substance (*Dhrauvya*).[6] What we deduce from this is that the substance is a ever functioning or working unit. The substance is so because its criterion is to remain ever useful to itself, to some one or the other. By usefulness the substance is known. Hence usefulness is the primary nature of substance.

According to Jainism the universe (*Loka*) is a conglomeration of three unitary and three category substances (*Dravyas*). *Ākāśa Dravya* (*Space*), *Dharma Dravya* (Medium of motion equivalent to *Ether* of modern science), *Adharma Dravya* (medium of rest equivalent to Electro-magnetic and Gravitational field) are each one one substance. The category substances are countless *Kālāṇus* (substance helping modification and continuity of other substances equivalent to Real time), infinite *Jivas* (souls) and infinite times *Pudgala Parantāṇus* (elementary particles of matter).

[2] *Artha Kriyakaritva—Prayojanabhutata hi sat-ka laksan, Syadvad Manjari* (Rajcandra Granthamala), p. 29.

[3] *Artha kriya-ke abhav-me dravya-ka abhav ho jayega, Kartikeyanupreksa*, Hindi Edition (Raj. Granth.), p. 160.

[4] *Karya na karoti tucchamapi prayojanam na vidadhati, Ibid. Tika*, p. 160.

[5] *Ek Svabhav-ko chorkar dusre svabhav-ko prapt karnevala padarth-me hi kriya ho sakti hai, Syadvad Manjari* (Raj. Granth.), p. 29 ; *purva paryaya-ka vinas tatha uttar paryay-ki utpatti na hone se vaha vastu kuch-bhi karya na kar sakegi, kyon-ki kuch bhi karya karne-se vastu-me parinaman avasya hoga, Kartikeyanupreksa*, p. 162.

[6] *Utpad-vyaya-dhrauvyayuktam Sat. Tattartha Sutra*, 5.29.

Souls help themselves with knowledge and perception and help one another as parents and children, teacher and the pupil, employer and the employed and so on.[7] Space being of infinite extension gives accommodation to all the other substances.[8] Medium of motion and medium of rest help souls and matter in their motion and rest respectively.[9] Real time particles stand for modification and continuity of all the other substances.[10] Matter particles in addition to helping themselves mutually, serve the souls as body, sense organs, nutrition and as objects of comforts, etc.[11]

Jainism states that this triple unity *Utpāda*, *Vyaya* and *Dhrauvya* is accomplished in every substance, i.e., in each *Jīva* (soul), *Ākāśa* (space), *Dharma* (ether), *Adharma* (E.M & G. Field), in each *Kālāṇu* (real time particle) and in each *Pudgala Paramāṇu* (elementary particle of matter) every moment by the imperceptible stationary wave motion happening in the parts of the substances similar to the waves of the ocean, with wave cycles repeating every moment.[12]

There are two kinds of stationary wave motions. Their names are *Aguru-Laghu-Shadguṇi-hāni-Vṛtti-Paryāya* or *Artha-Paryāya* and *Vyañjanā-Paryāya*. The former exists in all the six substances and the latter is confined to *Jīvas* (souls) and *Pudgala Paramāṇus* (elementary particles of matter).

Acarya Pujayapada cites the first, *Aguru-Laghu-Shad-Guṇī-Hāni Vṛtti-Paryāya*, to explain the accomplishment of *Utpāda*, *Vyaya* in the non-moving (*Niṣkriyavān*) substances.[13]

[7] *Upayoga Laksanam. Sa dvividho'stacaturbhedah, Ibid.*, 2. 8-9, *Parasparopagraho Jivanam, Ibid.*, 5.21.

[8] *Akasasyavagahah, Ibid.*, 5. 18.

[9] *Gati-sthityupagraho dharmadharmorupakarah, Ibid.*, 5. 17.

[10] *Vartana-parinama-kriyah paratvaparatve ca kalasya, Ibid.*, 5. 22.

[11] *Sariravanmanahpranapanah pudgalanam. Sukhaduhkhajivitamaranopagrahasca, Ibid.*, 5. 19-20.

[12] *Anadyanidhane dravye svaparyayah pratisksanam, unmajjanti nimajjanti jalakallolavajjale, Alapa Paddhati ; Paryaya do prakarki hoti hai. Ek Artha paryaya ek Vyanjan Paryaya, Kartikeyanupreksa*, p. 153.

[13] *Anantanam agurulaghu gunanamagama pramanyad myapagamya mananam satsthana patitaya vrdhdya hanya ca pravartamananam svabhavade tesa mutpado vyayasca, Sarvartha Siddhi*, 5. 7.

Prof. G. R. Jain M.Sc., writes as follows in his book '*Cosmology Old and New*' :

"*Aguru-Laghu* attribute is said to be responsible for maintaining the individuality of the substances and its characteristic properties." (P. 100)

"There are six common attributes in all the six substances. They are *Astitva* (is-ness or indestructibility) *Vastutva* (functionality) *Dravyatva* (changeability) *Prameyatva* (knowability) *Aguru-Laghutva* (individuality) and *Pradeśatva* (capacity of having some form)." (P. 100)

It is mentioned in *Kārtikeyānuprekṣā* that *Vyañjanā Paryāya* accomplishes the special attributes of souls and matter.[14] We can infer from the above statements that *Aguru-Laghu-Shad-Guṇī-Hāni-Vṛtti-Paryāya* stands for the existence of the six common attributes in all the substances.

With a little scientific thought we can learn that how *Aguru-Laghu-Shad-Guṇī-Hāni-Vṛtti-Paryāya* endows the six common attributes in all the substances.

Acarya Pujayapada has hinted (Vide footnote 2 p. 4) that this *Paryāya's* imperceptible rhythmic rise and fall constantly taking place *in the parts of the substance* in six different steps produce *Utpāda* and *Vyaya*. Thus the triple unity that is necessary to be an existence (*Sat*) is satisfied. *Astitva* also means existence.

This inherent and perpetual stationary wave motion of the substance itself forms its useful natural function (*Arthakriyā*).[15] This is *Vastutva* or functionality.

Substance is designated as *Dravya* because like *Dravya* (liquid) it assumes all modifications decided by the rising and decaying of the wave crests of this stationary wave motion. This ever modifying capacity is *Dravyatva* or changeability.

[14] *Dharma dravya, adharma dravya, akasa aur kal-me keval artha paryay-hi hoti hai aur jiv tatha pudgal-me dono prakar-ki paryay hoti hai, Kartik.*, p. 153.

[15] *Jis sakti-ke nimitt-se drav-me arthkriya ho use vastutva gun kahate hai, Ibid.*, p. 172.

Aguru-Laghu-Shad-Guṇī-Hāni-Vṛtti stationary wave motion happening unceasingly in the substances and objects impart all information concerning them to all the energy waves (the news carriers whether of material or immaterial origin) that contact or pass through them. The soul that tune in these energy waves come to know of their existence. This manifesting nature of the substance is *Prameyatva* or knowability.

This unceasing ever natural extremely subtle wave activity (*Svabhāva* and *Sukṣma Paryāya*) safeguards the substance and its several attributes from modifying into any other substance or attribute. This safeguarding nature is called the *Aguru-Laghutva-Guṇa* or individuality.

This inherent stationary wave motion backed by perpetual energy of the very substance, endows the substance with the requisite capacity to occupy the necessary amount of space (from time to time) equal to its extension. This pervading capacity of the substance is called *Pradeśatva Guṇa* or spaciality.

In the manner stated above the *Aguru-Laghu-Shad-Guṇī-Hāni-Vṛtti-Paryāya* enables all the substances to be eternally possessed of these common attributes.

There are four other common attributes such as consciousness (*Cetanatva*), unconsciousness (*Acetanatva*), sensibility (*Murtatva*) and insensibility (*Amurtatva*). They are due to absence (*Abhāva*) of the special attribute of soul or matter or both.

It is due to this inherent stationary wave motion that substances are possessed of the dual nature of permanence with change or Being and Becoming.

Science records the dual behaviour of light and elementary particles as a wave as well as a particle at the same time.

However conflicting it may sound this dual behaviour has to be expressed. The whole foundation of non-absolutism (*Anekāntavāda*) rests on the dual behaviour of substances.

Existence (*Sat*) is described as the triple unity of persistence of the substance with the simultaneous origination and destruction of its modes, mainly to incorporate the dual behaviour of substances.

2. *Clue from Pravacana Sāra*

The following ideas are expressed in *Pravacana Sāra*, *Gāthās* 28 to 32.[16]

Soul by nature is the knower and the universal objects are knowables. Similar to the organ of sight 'eye', the omniscient in his exercise of knowledge neither himself penetrate all the universal objects nor the objects of the entire universe enter into him. In other words the omniscient (confined to his own area) remains in his own place and knows all the objects and the objects too remain in their own places.

The above is true under the absolute point of view (*Niścaya Naya*). Yet under the analytical or practical point of view (*Vyavahāra Naya*) (in the sense explained next) the omniscient does pervade all the objects and all the objects do reside in him.

In the manner the sapphiie stone immersed in milk contained in a vessel, though confined to its own area turns the whole area of milk into blue colour, the pervasion of the soul also is to be understood. (Acarya Amritacandra in his *Tikā* explains this as the omniscient's wonderful power pervasion.)[17]

Next it is stated that if the objects do not reside in the omniscient there can be no all-knowing knowledge-omniscience. If you believe in omniscience then all objects should reside in it and it cannot be otherwise. (This hints at the image reflection of all the universal objects in the omniscient that every Acarya speaks of.)

[16] Sansk. *chaya :*
jnani jnanasvabhavo'rtha jneyatmaka hi jnaninah
rupaniva caksuso navanyesu vartante 28
na pravisto navisto jnani jneyesu rupamiva caksuh
janati pasyati niyatamaksatito jagadsesam 29
ratnamihendranilam dugdhadhyusitamyatha svabhasa
abhibhuya tadapi dugdham vartate tatha jnanamarthesu 30
yadi tena santyartha jnane jnanai na bhavati sarvagatam
sarvagatam va jnanam katham na jnanasthata arthah 31
grhati naiva na muncati na param parinamati kevali bhagavan
pasyati samantatah sa janati sarvam niravasesam 32

[17] *Vicitra saktiyogino jnanino arthasvapravesa, Tika, gatha* 30.

Lastly it is mentioned that the omniscient knows all the objects of the universe and in that process he neither gains or loses hold of them, nor modify into their nature.

The Jaina Tamil classic *'Neelakesi'* written over 1000 years ago records the following information :

For a reflection in a mirror or water even when the object is in front of the reflecting surface there should be something issuing from the object and coming in contact with the reflecting surface to produce the corresponding reflection. *There must be some real continuity.* Otherwise you cannot explain the absence of the reflection when there is some obstruction for the light from the moon. The objection that you cannot catch it by hand is besides the point, when it is considered to be very subtle and imperceptible to the sense of touch. (Extract from page 222 of Prof. A. Chakravarti's English introduction to *'Neelakesi'*.)

It is mentioned in *'Jaya Davalā'*[18] that certain rays of knowledge (*Jñana Kiraṇa*) penetrating the veils of omniscience (*Kevala Jñānāvaraṇīya*) emerge forth from the mundane soul, if not otherwise obscured by *Avadhi* and *Manahparyāya Jñānāvaraṇīya Karman* and these rays without the help of the sense organs enable him to be possessed of clairvoyance (*Avadhi*) and telepathy (*Manahparyāya Jñāna*).

The foregoing information have an important bearing on the topic of *Vyañjanā Paryāya* and it is taken up now. *Vyañjanā Paryāya* subdivisions and their effects are as follows :

The adaptation of the shape of the soul corresponding to the celestial, infernal, human and sub-human bodies or 84 lacs of species, is as a result of *Jīva-Vibhāva-Dravya Vyañjanā Paryāya.*[19]

Possessing of sensual, scriptural, clairvoyance and telephathic knowledge by the soul are the effects of *Jīva-Vibhāva-Guṇa Vyañjanā Paryāya.*[20]

[18] *Kasaya Pahuda*, Vo. I, Intro., p. 91.

[19] *Nara narak adi paryay aur caurasi lakh yoniya vibhav dravya vyanjan paryay hai, Kartik.*, p. 173.

[20] *Mati adi jnan vibhav gunavyanjan paryay hai, Ibid.*, p. 173.

Emancipated souls size and shape, i.e., slightly less than the last human body is as a consequence of *Jiva-Svabhāva-Dravya Vyañjanā Paryāya.*[21]

Emancipated soul's infinite knowledge, infinite perception, infinite happiness and infinite energy are caused by the *Jiva-Svabhāva-Guṇa Vyañjanā Paryāya.*[22]

The above are the four sub-divisions of *Vyañjanā Paryāya* of souls.[23] (Hence I prefixed with *Jiva* in all the above types.)

Shape variations of elementary particles of matter embedded in molecules comprising two particles onwards to numerous, countless and infinite particles are as a result of *Pudgala-Vibhāva-Dravya Vyañjanā Paryāya.*[24]

Complementary or mixed colours, tastes, smells and touches of varied intensities persisting for shorter or longer duration in particles and molecules are as a consequence of *Pudgala-Vibhāva-Guṇa Vyañjanā Paryāya.*[25]

The natural six faceted (*Saḍkoṇ*) shape of the free elementary particle is maintained by the *Pudgala-Svabhāva-Dravya Vyañjanā Paryāya*[26].

Existence of any one true colour, taste, smell and any two natural touches in the free particle are due to *Pudgala-Svabhāva-Guṇa Vyañjanā Paryāya.*[27]

[21] *Antke sarir-se kuch nyun jo sidh paryay hai vaha svabhav dravya vyanjan paryay hai, Ibid.*, p. 173.

[22] *Jiv-ka anant catustaya svarup svabhav guna vyanjan paryay hai, Ibid.*, p. 173.

[23] *E sav jiv-ki paryay hai, Ibid.*, p. 173.

[24] *Pudgal-ki vibhav dravya vyanjan paryay dvynuk adi skandh hai, Ibid.*, p. 173.

[25] *Ras-se rasantar aur gandh-se gandhantar vibhav guna vyanjan paryay hai, Ibid.*, p. 173.

[26] *Pudgal-ki avibhagi paramanu svabhav dravya vyanjan paryay hai, Ibid.*, p. 173.

[27] *Aur us parmanu-me jo ek varn ek gandh ek ras do spars gun rahate hai vaha pudgalki svabhav guna vyanjan paryay hai, Ibid.*, p. 173.

Let us confine our enquiry to *Jīva-Svabhāva Dravya* and *Guṇa Vyañjanā Paryāyas*, the cause of existence of the four infinites in the embodied and disembodied emancipated souls (*Jinas and Siddhas*).

With the help of modern wave theory an attempt is made here to explain the omniscients power pervasion hinted by the Acaryas.

The following are from the book '*Waves and the Ear*' :

"Experience tells us that vibrating objects produce sound. Sound of course is a sort of flow of power, a transfer of energy from place to place. Sound is carried by the air about us, yet sound is not a flow of air from place to place. Air can support many independent sound waves simultaneously. Sound and echo pass freely through one another, neither interfering with the other. Beams of two flash lights cross without scattering."

Jīva-Svabhāva-Dravya Vyañjanā Paryaya wave cycles repeat every moment (*Samaya*).[28] There are countless *Samayas* in a micro-second. As such its wave cycles are countless per micro-second. These wave cycles of *Jīva-Svabhāva-Dravya Vyañjanā Paryāya* set up in the parts of the omniscient imperceptible but very powerful vibrations of disturbances of countless frequencies per micro-second.

The omniscient is totally free from all obstructive (*Ghāti*) *Karman*. Hence he has infinite energy. Therefore the vibrations are extremely powerful.

These countless frequency powerful vibrations of the omniscient are simultaneously reciprocated by the pervasive and homogeneous immaterial mediums *Ākāśa* (space), *Dharma* (medium of motion) and *Adharma* (gravitational field). This is one of the several types of modifications, due to external or auxiliary causes (*Paranimitta Paryāya*), these substances undergo.[29]

This reciprocation by them is inevitable because these mediums not only inter-penetrate one another, but also every soul, every *Kālāṇu* and every elementary particle of matter. Each one of these pervading

[28] *Ek paryay ek ksan athva ek samay tak rahati hai, Ibid.*, p. 153.

[29] *Asvadi gatisthityavagahanahetutavatksaneksane bhinnamiti parapratyapeksa utpado vinasasca vyavahlyate, Sarvartha Siddhi*, 5. 7.

mediums being indivisible wholes their reciprocating wave cycles (including recoiling) is instantaneous in their entire space points. This is omniscient's power pervasion.

Specialists on bat's sonor write : "All the things that we see with our eyes—obstacles, food, distance, relative speed of things, shape, size and innumerable other properties of our visible world—are represented in the bat's audible world."

Hence all types of energy waves whether sound, light or radio are full or complete news carriers. This applies to the omniscient's energy waves too and the function is super fine because of their unlimited pervasion and infinitesimal wave lengths. Unlike the material energy waves these carry news of the minutest particle and the immaterial substances as well.

The process of reception or tuning of these super energy waves, decoding of their messages and providing the soul with infinite knowledge and infinite perception falls within the province of *Jiva-Svabhāva-Guṇā Vyañjanā Paryāya*.

In the mundane souls due to the activity of the obscuring *Karman* its function is deranged (*Vibhāva*). It depends on the imperfect sense organs and material energy waves of gross wave lengths and of limited range. These conditions are absent in the omniscient and it functions perfectly.

Mundane soul's attainment of purity by the elimination of obscuring *Karman* is followed by the perfect working of the *Jīva Vyañjanā Paryāya* resulting in omniscience.

Happiness is the natural functioning of soul. This subject of *Artha* and *Vyañjanā Paryāyas* need immediate and thorough research by eminent scholars in Jainism and modern science.

A Sidelight on Social, Economic and Political Aspects of Kulakara Order

J. C. SIKDAR

The original communistic common household of *Kulakara* order determined a certain maximum size of the family community varying as a result of circumstances upto the late middle stage of *Kulakara* system.

At the stage of *Kulakara* system the grandeur and the limitation of the gentile order were that there was no place for rulers and the ruled. In internal affairs there was no distinction between rights and duties. The *Kula* did not split up into different classes, for the economic conditions reveal that the population was very thinly scattered ; it was dense only in the habitat of the *Kula*.

"Division of labour was a pure and simple outgrowth of nature ; it existed only between the two sexes."[1] "The household was communistic, comprising several, and often many, families,"[2] as it is especially found on the North-West coast of America.[3] The product collectively produced and used in common was common property. This kind of picture of social and economic condition is found at the first stage of *Kulakarism* which is well supported with the historical facts quoted above.

In the next stage of *Kulakarism* man domesticated animals, such as, cow, buffalo, etc., for his service and milk products, etc.

This account is also corroborated by the historical evidence in regard to economic conditions of Aryas, Semites and Turanians. "A

[1] *The Origin of the Family, etc.*, p. 155.

[2] *Ibid.*

[3] *Ibid.*

number of the most advanced tribes—Aryans, Semites, perhaps also Turanians—made the domestication, and the raising and tending of cattle, their principal occupation. Pastoral tribes separated themselves from the general mass of the barbarians ; the first great social division of labour."[4]

Under the *Kulakara* system arable land was still the common property of the *Kula* to which it was assigned and next it was distributed to the household communities and finally to the individuals for their use. These may indicate certain rights of possession.[5] It appears that there was some connection of exploitation with private property, as it came into existence in course of economic evolution.

The weaving loom and the smelting of metal ore and the working up of metals were two important achievements of industry of this stage.[6]

"The increase of production in all branches—cattle breeding, agriculture, domestic handicrafts enabled human labour power to produce more than was necessary for its maintenance. At the same time, it increased the amount of work that daily fell to the lot of every member of the gens or household community or single family."[7]

This observation of F. Engels has a faithful parallel in the account of the socio-economic conditions of the *Kulakara* order as given in the Jaina *Āgamas*. The herds and the other new objects of wealth brought about a change in the family. Man earned a livelihood and owned the herds—the new means of gaining livelihood, as their original domestication and subsequent tending were his works. Hence he became the owner of the cattle, commodities—all the surplus now resulting from production, while the woman shared in consuming them without any share in owning them. In the stage of the infancy of the human race

[4] *Ibid.*, p. 156.

[5] "*Kaladosena mamattibhave jate mamana mamana nama mamata, mama asamo vanam kananani, esa mamana*", *Avasyakacurni*, Pt. I, p. 156.

[6] "*Iyanim sippani uppaeyavvani, tattha paccha vattharukkha parihina, tahe anamtikka uppaiya, paccha gehagara parihina, tahe vaddhati uppaita, paccha romanakhani vaddhamti tahe kammakara uppaita nhaviya ya etaim ca pamca mulasippani-kumbhakara cittagara namtikka kammagara kasavagatti ekkekkassavi visam bheya, evam sippasayam, evam ta sippana uppati*"—*Avaśyakacurni*, Pt. I, p. 156.

[7] *The Origin of the Family, etc.*, p. 157.

man and woman were equal partners of all natural stuff. But in the Age of the *Kulakaras* the gentler shepherd pushed forward to the first place in the family, presuming upon his wealth and asserted his supremacy as the division of labour in the family had regulated the distribution of property between man and his wife with the division of labour outside the family and inside the family, i.e., "the woman's house work lost its significance compared with the man's work in obtaining a livelihood ; the latter was everything ; the former an insignificant contribution."[8]

The study of the socio-economic conditions of the Age of *Kulakaras* reveals a similar picture of the origin of family, position of woman and man, division of labour, possession of new wealth, etc.

The attainment of actual supremacy of man in the house removed the last barrier to his autocracy as it will be seen in the paper 'Civilization'. "This autocarcy was confirmed and perpetuated by the overthrow of mother right, the introduction of father right and the gradual transition from the pairing family to monogamy. This made a breach in the old gentile order ; the monogamous family became a power and rose threatening against the gens."[9]

At the upper stage of *Kulakarism* which was the period of the iron sword, the iron plough-share and axe iron was most important of all raw materials, as it played a revolutionary role in the history of mankind. It "made possible field agriculture on a large scale and the clearing of extensive forest tracts for cultivation ; it gave the craftsman a tool of such hardness and sharpness that no stone, no other known metal, could withstand it".[10]

The second division of labour took place at the upper stage of *Kulakarism*, when handicrafts separated from agriculture.[11] "The continued production and with it the increased productivity of labour enhanced the value of human labour power."[12]

[8] *Ibid.*, p. 158.

[9] *Ibid.*, p. 159.

[10] *Ibid.*

[11] *Avasyakacurni*, Pt. I, p. 156.

[12] *The Origin of the Family, etc.* p. 159.

Slavery (*Sūdratva*)[13] at the dawn of civilization had become an essential part of the social system of the Age, when Rsabhadeva became the first tribal king. It may be presumed from the division of the people into four castes that the *Sūdras* (or slaves) were driven in scores to the field and workshops.

The study of history reveals that the division of production into agriculture and handicrafts "gave rise to production for exchange, the production of commodities ; with it came trade, not only in the interior and on the tribal boundaries, but also overseas".[14]

The distinction between rich and poor was added to that between free man (*Brāhmaṇa*, *Kṣatriya* and *Vaiśya*) and slave (*Sūdra*) at the beginning of civilization. With the new division of labour, such as, *Kumbhakāra* (potter), etc., there came into being a new division of society into classes. The difference in the possession of wealth of the various heads of the families helped the process of breaking up the old communistic household communities and put an end to the common cultivation of the soil for the welfare of the community. The cultivated land was assigned gradually for use to the several families in perpetuity, i.e., the transition to complete private ownership was completed gradually and simultaneously with the transition from the *Yaugalic* family to a new family. "The individual family began to be the economic unit of society."[15]

The foundation of hereditary succession, hereditary royalty and hereditary nobility was laid down by Rsabhadeva at the end of *Kulakarism.* In this manner the greed for wealth divided the members of the gentes into rich and poor ; "property differences in a gen changed the community of interests into antagonism between members of a gen (Marx)"[16].

Such a picture of socio-economic conditions prevailing at the period in between the upper stage of *Kulakarism* and the dawn of civilization is revealed in the Jaina *Āgamas.* It throws an important light on the

[13] *Acaranga Niryukti*, p. 7.

[14] *The Origin of the Family, etc.*, p. 160.

[15] *Ibid.*,

[16] *Ibid.*, p. 161.

history of the primitive free people of Ancient India by revealing the different stages of the development of man and society from the infancy of the human race, *Kulakarism* and its passing into civilization.

Kulakara System of Polity and Administration

Rules and regulations for conducting the affairs of the primitive communistic gentile society were framed by the *Kulakaras* with the free consent of the entire *Kula* during their respective chieftainships. At the time of the first *Kulakara* Pratisruti the application of the primitive law '*ha-kār*'[17] was made to deter the people from wrongful acts. It operated during the period of the first five *Kulakaras* as preventive measures for evil deeds. The people were simple and fully conscious of their moral duties. Therefore, this first law '*ha-kār*' was long enough to regulate their life and conduct on the right path. It continued for a considerable period of time, but it became obsolete later on, so the law of '*ma-kār*'[18] was introduced since the time of the sixth *Kulakara* and it continued up to the time of the tenth *Kulakara* Abhicandra. It also became obsolete and was repealed in course of time, and the law of '*dhik-kār*'[19] was made to regulate the people's life at the time of the eleventh Kulakara Candrabha and to deter them from criminal activities. This law operated during the periods of the remaining Kulakaras.

It appears from the study of the above account of polity and administration of the primitive free people that they were simple, self-dignified and self-ruled in their free communistic society having an unwritten gentile constitution made by their collective wisdom and thought under the leadership of their *Kulakaras*. The mere expressions

[17] According to *Jambudvipa-Prajnapti*, Sumai stands as the first *Kulakara*, but according to the Digambara tradition, Padissui comes first.
"*Tattha nam Sumai* 1 *Padissui* 2 *Simamkara* 3 *Simamdhara* 4 *Khemamkara* 5 *nam etesim pamcanham Kulagaranam hakkare namam damdanii hottha, te nam manua hakkarenam damdenam haya samana lajjia vilajjia veddha bhia tusinia vinaonaya citthamti*", *Jambuddivapannatti*, 2.29, p. 133.

[18] "*Tattha nam Khemamdhara* 6 *Vimalavahana* 7 *Cakkhumam* 8 *Jasamam* 9 *Abhicamdanam* 10 *etesi nam pamcanham Kulagaranam makkare namam damdanii hottha, te nam manua makkarenam damdenam haya samana java citthamti*", *Ibid.*, 2.29, p. 133.

[19] "*Tattha nam Camdabha 11 Pasenei 12 Marudeva 13 Nabhi 14 Usabhanam 15 etesi nam pamcanham Kulagaranam dhikkare namam damdanii hottha, te nam manua dhikkarenam damdenam haya samana java citthamti*", *Ibid.*, 2.29, p. 133; see also *Avasyakacurni*, pp. 129-130.
"*Tahe Kaladosena tesim manusanam tesu rukkhesu mamattibhavo jato.. ma bhamdaha, tubbham ime rukkha, jo tubbham ettha avarajjhati tam mama uvatthavejjaha.. hakkaro, ha tume dutthu kayam, etc.*", *Avasyakacurni*, p. 129.

of displeasure (*ha-kār*), prohibition (*ma-kār*) and rebuke (*dhik-kār*) to anybody committing offence were more than death to him. Man is not wholly good nor wholly bad by nature. There are the elements of both goodness and badness in him. They crop up in time under certain generated congenial circumstances or conditions as called the co-existence of space, time, human effort, action and determination. It influences him to be good or bad because of its being the cause of excitement of intrinsic activities of man.

The necessaries of life—the means of livelihood, etc. were easily available in the Age of the infancy of the human race. At that time the cases of accumulation of material wealth and looting of things possessed by others were not known, as the economic needs of the people were satisfied by their collective resources.

The seed of these evil thoughts was lying embedded as dormant in that Age, but it had no opportunity to sprout under favourable conditions. As soon as a little necessity of human life increased and the means of subsistence became a little short or scarce, there arose the thought of accumulation of food-stuff and other necessaries of life in the minds of the people and consequently the thought of stealing and looting them cropped up in their minds to satisfy their needs.

Man was neither savage nor barbarian, as the so-called historians of modern age depict him, in the Ages of the infancy of the human race and *Kulakarism*. But the want of his subsistence made him desperate to fill up his hungry belly when it was rubbing against his backbone by adopting any means, call it savage or barbarian. He was simple, free, equal and self-ruled ; as soon as the self-rule broke down, the external force stepped in his free domain and made him submit to it for the inglorious existence of his life as demanded by the force of the so-called double-faced civilization introduced by the conquering power.

The account of the primitive gentile constitution of the Prehistoric Age as found in the Jaina *Āgamas* finds support in the views of F. Engels on the gentile constitution of the Iroquois gens of America to a considerable extent. "And this gentile constitution is wonderful in all its childlike simplicity. Every thing runs smoothly without soldiers, gendarmies or police ; without nobles, kings, governors, prefects or judges ; without prisons ; without trials. All quarrels and disputes are settled by the whole body of them concerned—the gens or the tribe or the individual gentes among themselves. Blood revenge threatens only as an extreme or rarely applied measure, of which our capital punishment

is only the civilized form, possessed of all the advantages and drawbacks of civilization. Although there are many more affairs in common than at present—the household is run in common and communistically by a number of families, the land is tribal property, only the small gardens being temporarily assigned to the householders—still, not a bit of our extensive and complicated machinery of administration is required. Those concerned decide, and in most cases century-old custom has already regulated everything. There can be no poor and needy—the communistic household and the gens know their obligations towards the aged, the sick and those disabled in war. All are free and equal—including the women. There is as yet no room for slaves, nor as a rule, for the subjugation of alien tribes. When the Iroquois conquered the Eries and the 'Neutral Nations' about the year 1651, they invited them to join the confederacy as equal members ; only when the vanquished refused were they driven out of their territory. And the kind of men and women that are produced by such a society is indicated by the administration felt by all white men who came into contact with uncorrupted Indians, admiration of personal dignity, straight forwardness, strength of character and bravery of these barbarians."[20]

"This was what mankind and human society were like before class divisions arose."[21]

The study of the events of the Age of the *Kulakaras* reveals that there took place not only a change in Nature, but the conception of society also underwent transformation with the evolution of mankind. The resources of livelihood decreased with the growth of population, but the needs of men increased more and more with the development of the society by the passage o' time *Naturally their individual interests came into clash with one another out of sheer necessity for maintaining themselves to live on.* Therefore, it is clear from these evidences that the forces of Nature, growth of population and limited sources of livelihood—all these *factors led to the conflict of interests*[22] of the people and

[20] *The Origin of the Family, etc.*, pp. 96-97.

[21] *Ibid.*, p. 97.

[22] *Ibid.* "Classes are large groups of people which differ from each other by the place they occupy in a historically determined system of social production by their relation to the means of production, by their role in the social organisation of labour, and consequently, by the dimensions and mode of acquiring the share of social wealth of which they dispose classes are groups of people one of which can appropriate the labour of another owing to the different places they occupy in a definite scheme of social economy", (V. I. Lenin, *Selected works*, Vol. II, Pt. 2, p. 224).

According to F. Engels, the women also fall in the category of class and this class struggle started in the stage of monogamous family.

consequently gave rise to chaos and anarchy which resulted in the violation of the peaceful social order as laid down by the *Kulakaras*.

There was no organized state nor *sovereign ruler nor physical punishment nor authority* to punish the guilty prior to the time of Rsabha, for the social order worked smoothly according to the simple, natural laws as laid down by the *Kulakaras* in the past. That is to say, there was in the Age of the infancy of the human race and *Kulakarism* a primitive communistic social order free from exploitation and bondage, social, economic and political. Men were born free, lived free and died free. The cancer of Indian caste system, social, economic and political bondage and class interest, which has sapped the vital force of the Indian people, was non-existent in the social body of that Age.

The free tribal organization broke down with the course of social evolution and never developed again ; the confederacy of the tribal people already indicated the beginning of its downfall. The *Kulakara* constitution presupposed an extremely undeveloped form of production, i.e., extremely sparse population spread over a wide territory and therefore, the almost complete domination of man by external nature incomprehesible to him. A similar picture is depicted by F. Engels about the gentile social organization of the Iroquois about its downfall and the rise of a new society, during all the 2500 years of whose existence there had been "the development of the small minority at the expense of the exploited and oppressed great majority."[23]

The gentile organization "was doomed to extinction. It never developed beyond the tribe ; the confederacy of tribes already signified the commencement of its downfall, as the attempts of the Iroquois to subjugate others have shown... The gentile constitution in full bloom, as we have seen it in America, presupposed an extremely undeveloped form of production, that is, an extremely sparse population spread over a wide territory, and therefore the almost complete domination of man by external nature, alien, opposed, incomprehensible to him, a domination reflected in his childish religious ideas. The tribe remained boundary for man, in relation to himself as well as to outsiders the tribe, the gens and their institutions were sacred and inviolable, a superior power, instituted by nature, to which the individual remained absolutely subject in feeling, thought and deed. Impressive as the people of this epoch may appear to us, they differ in no way one from another, they are still bound, as Marx says, to the umbilical cord of the primordial community. The

[23] *Ibid.*, p. 98.

power of these primordial communities had to be broken and it was broken. But it was broken by influences which from the outset appear to us as a degradation, a fall from the simple moral grandeur of the ancient gentile society. The lowest interests—base greed, brutal sensuality, sordid avarice, selfish plunder of common possessions—usher in the new, civilized society, class society ; the most outrageous means—theft, rape, deceit and treachery—undermine and topple the old, classless, gentile society. And the new society, during all the 2500 years of its existence, has never been anything but the development of the small minority at the expense of the exploited and oppressed great majority ; and it is so today more than ever before."[24]

The study of the *Kulakara* system of society reveals a similar faithful picture of socio-economic and political life of the people of the prehistoric age to some extent as presented by F. Engels after his critical study of the development of man and society from the age of savagery to civilization.

[24] *Ibid.*, pp. 97-98.

A Note on an Image of Rama and Sita on the Parsvanatha Temple, Khajuraho

MARUTI NANDAN PRASAD TIWARI

Among the Jaina temples of Khajuraho, the Parsvanatha temple of 954A.D.[1] is the best in its elaboration of plan and sculptural embellishments. An exquisitely carved image of Rama and Sita (2 ft. 10 in. high) is sculptured in the northern facade of its *maṇḍapa*.

The figures of Rama and Sita carved in the lower relief represent them as standing on a bracket in the *tribhaṅga-mudrā*. Rama is depicted as possessing four arms. A long arrow is held diagonally downwards with its rear in his upper right arm and the head in the lower left. Dr. Bruhn mistaking the arrow for a Sakti has wrongly identified this image with Kumara[2]. However, he is not sure of his identification as he puts a question-mark against the name of Kumara. It seems that he has overlooked the short statured figure of the monkey-faced Hanumana, a staunch devotee of Rama, on the right, whose association with the main figure only makes the identity of the latter with Rama unques-

[1] An inscription of eleven lines, carved in Nagari characters, on the left side of the door-jamb at the entrance bears the date V.S. 1011 (A.D. 954) and also records and enumerates gift (*argha*) and endowments of gardens (*vatika*) to the temple by a Jaina devotee named Pahila. See, Zannas, Eliky, *Khajuraho*, Hague, 1960, p. 147. And also see, *E.I.*, I, pp. 135-56.

[2] Bruhn, Klaus, "The Figure of the two Lower Reliefs on the Parsvanatha Temple at Khajuraho", *Acarya Sri Vijayavallabhasuri Commemoration* Volume, 1956, Eng. Sect., p. 18, x 5a.

tionable. The lower right arm of Rama is placed over the head of Hanumana in *pālita-mudrā* with four of its fingers folded. And his upper left arm is engaged in embracing (*āliṅgana-mudrā*) his consort Sita, standing to his left, and touches the left breast of the goddess. Rama also carries behind his right shoulder a quiver (*tūṇira*) containing arrows. Rama is decked with an ornamented *kirīṭa-mukuṭa*, ear-pendants, two necklaces—one consisting of square pendants held together by a beaded string and the other with a single row of beaded string, *chhannavīra*, armlets, beaded bracelets, girdle consisting of an ornate belt with a central clasp worn on the waist and from the belt hang jewelled strands with pendants making several suspended loops, a long hanging garland reaching up to the knees, and a short *dhotī* extending up to a little above the knees.

Two-armed Sita bears a rolled lotus (*nīlotpala*) in her left arm while her right arm is placed on the right shoulder of Rama in *āliṅgana-mudrā*. Sita wearing an ornamented coiffure and a *sārī* extending up to a little above the ankles is bejewelled in ear-rings, two necklaces one consisting of square pendants held together by a beaded string and the other consisting of two rows of beaded strings, a single beaded string dangling downwards between the breasts, and a girdle of similar elaboration. Left arm of the two-armed Hanumana is raised in such a way so as to touch the fingers of Rama and its right arm is folded with the portion below the wrist hanging. He wears a simple head gear, necklace, bracelets and a *kaupīna* round the waist. The image is perfect in modelling and execution with every detail carved elaborately.

It is well-known that the Rama story was not only popular with the Hindus but also with the Jainas. This is evidenced by a number of Jaina works which treat of the Rama story, in detail, from the early centuries down to the 17th century. Some of them are as follows : the *Paumacariyam* of Vimalasuri (close of the 3rd century), *Vasudevahiṇḍi* of Sanghadasa (not later than 609 A.D.), *Padmapurāṇa* of Ravisena (678 A.D.), *Uttarapurāṇa* of Gunabhadra (9th century), *Mahāpurāṇa* of Puspadanta (965 A.D.), *Triṣaṣṭiśalākāpuruṣacaritra* of Hemacandra (12th century)[3]. Among the various Jaina adaptations of the Rama legend Vimalasuri's *Paumacariya* stands, chronologically, first. From the study of all the Jaina works dealing with the Rama story, it is quite obvious that excepting the number of queens of Rama and Laksmana the killing of Ravana by Laksmana and the Jinistic conclusion, the

[3] Consult, Acarya Vimalasuri's *Paumacariyam*, Pt. I, Ed. by Dr. H. Jacobi, Prakrit Text Society Series No. 6, Varanasi, 1962, Introduction, pp. 1-3.

Jaina version of Rama story is basically the same as found in the Hindu works on Rama story by Valmiki, Vyasa, and Tulasidas[4]. On the strength of the available Rama legend in various Jaina works, it would, therefore, be wrong to assume that the image of Rama and Sita on the outer wall of the Parsvanatha temple was the depiction of the Hindu version of Rama and Sita.

The Parsvanatha temple shelters in a niche another frieze of *Rāmakathā*, depicted on the southern facade, near the *Sikhara*. In the scene Sita, after having been abducted by Ravana, has been portrayed as sitting under the shade of a tree at Asoka *vāṭikā* in Lanka and the monkey-faced Hanumana surrounded by demons, with swords in their hands, is shown imparting the message of Rama and his ring to Sita. This depiction again rests on the strength of the Jaina works, like *Paumacariyam*[5], *Uttarapurāṇa* and others, which speak of the event.

[4] *Ibid.*, p. 5.
[5] *Ibid.*, 53. 11.

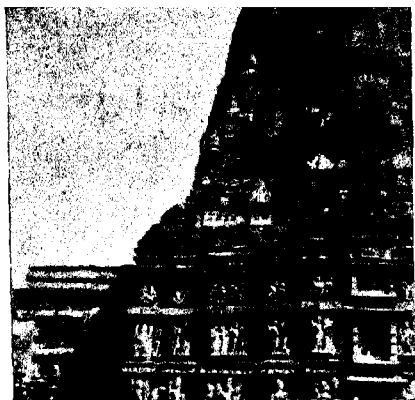



Image of Rama and Sita on the northern facade of the Parsvanatha temple, Khajuraho. Another frieze from Rama story on the southern facade is in the circle of the inset.

Jainism in the context of Present World Situation

V. K. JAIN

Right faith, Right knowledge and Right conduct (Jaina Trinity) are said to be the path to liberation of soul from worldly worries and these can be attained only with ceaseless efforts on the path of spiritual progress. Though these are the natural qualities (*dharma*) of the soul, yet due to certain covers we are unable to perceive it. Let us now consider each one of them in detail.

Right faith (*Samyak Darśana*) *:* Right faith about the nature of the soul is essential for salvation ; without it, knowledge and conduct remain infested with the evils of *mithyātva*. Faith in '*Āpta, Āgama* and *Guru*'[1] without any reservations, follies and doubts and the renunciation of eight forms of pride is known as Right faith. Jaina philosophy very clearly emphasises that we are not our body, we are not a body having a soul, rather we are souls having a body. We are knowers, our body is not a knower, We should not say, 'I am thin, I am fat' rather we should say, 'My body is thin, my body is fat'. *Samādhi Satak* very clearly states: "The cause of the misery of embodiment lies in self identification with the body. Atoms come in and go out of this composite mass called body and occupy the same space as the soul. Yet the ignorant imagines these atoms to be the self through false identification of the body with the immortal self."

[1] *Apta* here means one who after knowing all *dravyas* (substances) is in a position to explain their nature. *Agama* means *sastras* containing the teachings of *Apta* in words. And *Guru* means one who conducts his life on the tenets of *Apta* as laid down in *Agama*.

The whole doctrine is contained concisely in seven *tattavas, viz.*, *Jīva, Ajīva, Āsrava, Bandha, Samvara, Nirjarā* and *Mokṣa.* Belief in these is regarded as Right belief or Right faith. The belief in the transitoriness and fruitlessness of the world and its gifts and that self is separate from the non-self, and that self is made free from the contact of non-self matter by living strictly a detatched living, is said to be the Right faith and Right faith alone can lead to Right knowledge. This Right faith which has eight forms, has been elaborately described in the various *śāstras* and the safeguards especially against 'Pride' which too is of eight types (*Jñāna, Pūjā, Kula, Jāti*, Physical Strength, *Riddhi, Tap* and Body) properly explained and illustrated.

Right Knowledge (Samyak Jñāna): Right knowledge means perfect knowledge about substances, as they are, their form and true form and all without the least doubt. It is as a matter of fact 'search for truth with the right spirit of truth-seeking'. It is possible only after Right faith. The Jaina seers have made use of all the available means of knowledge, viz., the testimony, inference, perception, experience and sound speculation for attaining Right knowledge. It varies inversely with the increase or decrease in the covers on *Jñāna (Jñānāvaraṇīya Karma)* and is false knowledge so long as it is infested with attatchment (*Mohanīya Karma*). As soon as the difference between the soul and the *pudgala* becomes clear, the absence or weakening of attatchment (Moha) leads to righteousness and knowledge then becomes Right knowledge. Though this Right knowledge is the sole quality of the soul, yet due to various covers it may be attained in stages (*Mati Jñāna, Sruta Jñāna, Avadhi Jñāna, Manahprayāya Jñāna* and *Kevala Jñāna*). The literature relating to the knowledge of soul, has been classified into four categories according to the nature of the contents to suit the ability of the readers—*Prathamānuyoga, Karaṇānuyoga, Caraṇānuyoga* and *Dravyānuyoga.*[2] For the attainment of Right knowledge Jaina *śāstras* have mentioned eight steps which help in increasing Right knowledge and in removing the cover of *Karma*. The special feature is that right knowledge increases

[2] *Prathamanuyoga* : Literature dealing with the description of tenets of *Dharma, Artha, Kama and Moksa* by the medium of stories and biographies. It is for the beginners.

Karananuyoga : Literature dealing with the division of *Loka, Aloka, Kala* and its rotation, etc.

Carananuyoga : Literature that relates the right conduct of seers and householders and which encourages, strengthens and safeguards their conduct. It deals with matters relating to the purification of soul.

Dravyanuyoga : It deals with philosophy and matters like *Jiva, Ajiva, Punya, Papa, Karma, Bandha, Moksa*, etc. It is for advanced people.

rapidly with the reduction of attachment in worldy affairs and strengthens the stability of mind. It is why Jaina *śāstras* lay emphasis on both types of knowledge, one to earn livelihood and the other to attain eternal bliss and mental peace.

Right Conduct (*Samyak Cāritra*) : Conduct on the moral and ehtical path after accepting the five vows (*Ahimsā, Satya, Asteya, Brahmacarya* and *Aparigrah*) with strict adherence is known as the Right conduct. Jainism teaches that Right conduct involves the observance of five vows as stated above, five *Samitis*[3] (*Iryā, Bhāṣa, Eṣaṇā, Ādāna Nikṣepa* and *Utsarga*) and three *Guptis*[4] (*Mana, Bacana* and *Kāya*). According to Jaina philosophy highest moral life is the only sure means of the elevation of soul and its eventual emancipation and with it the central truth of morality lies in complete abstinence from injury to anyone else. The rules for observance of right conduct are of two types, (i) those for beginners or householders which are comparatively easy and are known as *Aṇu-vratas*, and (2) those for the more spiritually advanced (Jaina seers and monks) which are more difficult and known as *Mahā-vratas*. We develop our real nature by controlling and eventually removing the passions especially anger, pride, deceitfulness and greed. This is done gradually through stages of development known as *Guṇasthānas*.

Great is the power of Purity and Truth. The ten aspects of religion —Supreme forgiveness, Humility, Sraightforwardness, Truth, Contentment, Self-control, Austerity, Renunciation, Possessionlessness and Chastity or Self-absorption are of eternal value, guidence and inspiration. We can reach God-hood through them for they negate the sins and passions of anger, pride, deceipt, greed, etc., A true Jaina is he who lives a true moral life. By his life based on love and sympathy, adjustment, non-violence, self-denial and self-sacrifices he not only elevates his own soul but contributes in the making up of a healthy and peaceful society and environment conducive to general spiritual progress.

Right faith, Right knowledge and Right conduct three together known as Jaina Trinity (*Ratna Traya*) lead to the salvation of soul, but in the absence of any one of them emancipation of soul is impossible.

[3] *Samiti* means conduct with full conscience and carefulness. It is regarding movement, speech, food, taking up and putting down things and meeting nature's call.

[4] *Gupti* means control over self. It is of three types : control over Mind, Speech and Body.

Without Right faith, Right knowledge is not possible and without Right conduct the other two remain futile in the attainment of the objective of liberation of the soul. It is Right conduct guided by Right faith and knowledge that helps in attaining the objective. Jainism boldly asserts that reality being infinite every view or judgment expressed in canons alone is naturally relative and subject to some conditions and the various different views and judgments about the same are therefore only partially or relatively true each with reference to its own sense or view. To explain things with reference to time and space is the law of Jaina logic known as *Syādvāda* or *Anekāntavāda*. Truth is the highest religion, non-violence the highest practical virtue and *Aparigraha* (Non attachment) the highest realisation on the path of progressive self-realisation.

The above throws light on the non-dogmatism and non-sectarianism of Jainism. Jainism is obviously an universal religion and if earnestly followed in true sense is sure to solve all social, national and international problems. Needless to add that it is also conducive to spiritual progress so badly needed in the materialistic world of today.

Report on the Fifth Seminar on Prakrit Studies at Ahmedabad

With the aid of the University Grants Commission a Seminar on Prakrit Studies was organised by the Prakrit Department of the School of Languages, Gujarat University, Ahmedabad from March 22 to March 25, 1973. Besides local perticipants thirty three scholars from various other Universities attended the Seminar. The papers were divided under the five heads namely (1) Literary History and Culture, (2) Importance of Prakrit and Teaching of Prakrit, (3) Philosophy and Religion, (4) Prakrit Language and (5) Prakrit Literature.

Besides the paper reading and discussions two extension lectures pertaining to 'Literary and Philosophical Value of Prakrit Studies' and 'Sounds and Spellings in Prakrits' were delivered by Dr. A. N. Upadhye (Department of Prakrit and Jainology, Mysore University, Mysore) and Dr. P. B. Pandit (Head of the Department of Linguistics, Delhi University, Delhi) respectively.

The Seminar was inaugurated by Pandit Sukhlalji, a veteran philosopher-scholar. In his address he stressed the importance of Prakrit Studies and advised all concerned to undertake a vigorous programme of studying and publishing Prakrit texts, the contents of which were highly important from the point of view of Indian history and culture.

A list of the papers read session-wise as well as the names of the participants is given below :

(1) Literary History and Culture

Chairman : A. N. Upadhye

1. V. P. Joharapurkar, Jabalpur : *Vrata kathā* in Old Marathi
2. P. S. Jain, Udaipur : Folk-elements in Prakrit Works of 8th Century A. D.
3. K. K. Sharma, Udaipur : *Loktatva-ke Adhyayan-me Prākṛt-kā Mahatva.* (Importance of Prakrit Literature for the Study of Folk-elements).
4. Muni Chandrodayavijay : Importance of Prakrit Studies.
5. J. C. Sikdar, Ahmedabad : Contribution of Prakrit Literature to Biology of Ancient India
6. D. D. Malvania, Ahmedabad : Lord Mahavira's Clan
7. H. C. Bhayani, Ahmedabad : The *Suddayavīrakahā* : A Lost Romantic Tale.
8. N. H. Samtani, Varanasi : *Jātaka* Literature in Pali and its Socio-ethical Importance.
9. N. C. Shastri, Arrah : Influence of Prakrit on Sanskrit Studies.
10. R. Jamindar, Ahmedabad : Historio-cultural Contribution of Jaina Acaryas through Prakrit Sources.

(2) Importance of Prakrit and Teaching of Prakrit

Chairman : A. N. Upadhye

1. K. M. Patel, Patan : *Prākṛt Bhāṣa Sāhitya-kī Saikṣaṇik Samasyāeṅ Tathā Samādhān.* (Problems of the Teaching of Prakrit Language and Literature and their Remedies).
2. V. J. Chovkshi, Ahmedabad : Prakrits in the University Carri-culum and the Causes and Remedies for Indifference to their Studies.
3. D. G. Joshi, Ahmednagar : Some Measures to Remedy the Present-day Indifference to the Prakrit Studies.

4. G. C. Chaudhry Vaiśāli : Effective Measures to Remedy the Situation for Prakrit Studies
5. R. Jamindar Ahmedabad : Some Thoughts on the Problems of Prakrit Studies.
6. K. S. Shukla Bhavnagar : Causes for Present-day Indifference to the Prakrit Studies.

(3) Philosophy and Religion

Chairman : D. D. Malvania

1. G. C. Jain Delhi : *Paramāgamasāra* of Srutamuni
2. Miss Suzuko Ohira Mysore : A Comparative Study of *Jhāṇajjhayaṇa* and *Dhyānastava.*
3. Pt. Bechardasji Ahmedabad : *Prākṛt Bhāṣā aur Itihāsa* (Prakrit Language and History)
4. M. L. Mehta Varanasi : Prakrit *Bhāṣyas.*
5. K. B. Shastri Dharwar : *Kannada-me Jain Sāhitya* (Jaina Literature in Kannada)
6. J. P. Thaker Baroda : Interpretation of the *Uttarādhyayana Sūtra* III-12.
7. R. R. Jain Bodh-Gaya : Vibudha-Sridhara's *Vaddhamāṇacariu.*

(4) Prakrit Language

Chairman : P. B. Pandit

1. P. B. Badiger Mysore : The Study of Prakrit Grammar for Understanding the *Tadbhava* Words in Kannada.
2. H. G. Dhadphale Poona : The Etymological Definitions and Pali Synonyms.
3. R. P. Jain Delhi : *Āhākamma* : Possible explanation of an important term of *Piṇḍeṣaṇā.*
4. D. K. Shastri Neemach : *Prākṛt Tathā Apabhramśa-kā Aitihāsik Vikāś.* (Historical Evolution of Prakrit and Apabhramsha).

5. K. C. Kasaliwal Jaipur : *Hindī-ke Vikāś-me Apabhramśa-kā Yogdān* (Contribution of Apabhramsha in the Evolution of Hindi)

6. S. D. Laddu Poona : Prakritic Influences Revealed in the Works of Panini, Katyayana and Patanjali.

(5) **Prakrit Literature**

Chairman : H. C. Bhayani

1. B. K. Khadabadi Dharwar : Influence of Middle Indo-Aryan Literature on Kannada Literature.

2. V. M. Kulkarni Bombay : Bhoja's *Sṛṅgāraprakāśa*, (chs. XXV-XXX) Prakrit Text Restored.

3. N. M. Kansara Ahmedabad : Ratnakara's Version of the Prakrit *Gāthās* quoted by Anandavardhana in his *Dhvanyāloka.*

4. K. P. Jog Poona : The Jamadagni-Parasurama Legend in Jaina Narrative Literature.

5. S. M. Shah Poona : Some Obscure Passages in the *Candalehā-Saṭṭaka.*

6. A. C. Nahta Bikaner : *Prākṛt-kī Ajnāt aur Aprakāśit Racanāyen* (Unknown and Unpublished Works of Prakrit).

7. K. V. Sheth Ahmedabad : *Sumatināthacaritra : Kathāsāmagrī ane Bhāṣāsāmagrī* (Sumatinath Caritra—Its Language and Narrative Material).

In the concluding session the following recommendations were made :

At the earlier Prakrit Seminars the aims, objectives and scope of Prakrit Studies have been clearly formulated in all their important aspects and details. Numerous steps to reorganize the studies in the context of present-day relevance and future requirements have been also suggested and priority plans have been indicated. The present seminar, while accepting and stressing upon all those earlier recommendations, made the following recommendations for immediate implementation :

(1) Every University should strengthen its Sanskrit as well as Modern Indo-Aryan Language Departments by the addition of a teacher

specialized in Prakrit, so that the Department both in its research and instructional activities becomes fully efficient.

(2) Some arrangement for training young scholars be made for editing Prakrit and Apabhramsha texts and for a critical study of the same. It is for U.G.C. to make available sufficient funds for this purpose.

(3) Certificate and Diploma courses be started at various Universities in Pali, Prakrit and Apabhramsha for graduates of other disciplines.

(4) An Advanced Centre of Prakrit Studies be established at an early date.

(5) With financial support from the U.G.C. certain short-term arrangements like summer schools be made for training scholars in the methodology of research in Prakrit. A starting can be made as follows :

(i) Editing of Prakrit Manuscripts.
(ii) Lexicography.
(iii) Teaching classical languages like Sanskrit, Pali, Prakrit and Apabhramsha.
(iv) A number of doctoral and post-doctoral fellowships for special study of Prakrit and Pali at select Universities.

Books Received

BORA, KANTILAL LAKSHMICHAND, *Jain Social Group Paricaya Pustikā* 1972 (in Gujrati), Jain Social Group, Bombay, 1973. Pages 244.

Gives detailed information of the members of the Group along with their photographs.

JAIN, GOKUL CHANDRA, *Bhagavān Mahāvīr* (in Hindi), Hind Pocket Books Private Ltd., Delhi, 1973. Pages 128. Price Rs. 2.00.

Life and thoughts of Lord Mahavira.

JAIN, HARILAL, *Vītarāg Vijñān*, Part II (Sri Kund Kund Kahan Jain Sastramala No. 120) (in Hindi), Sri Digamvar Jain Svadhyay Mandir Trust, Songadh, Saurastra, 1971. Pages 184. Price 50 Paise.

Based on the discourse given by Kanjisvami on 2nd *dhāl* of *Chah Dhāl* by Pt. Daulatramji. Urges one to adopt the path of liberation by giving up *Mithyātva*.

JAIN, NEMI CHAND, *Vaiśālī-ke Rājkumār Tīrthankar Vardhamān Mahāvīr* (in Hindi), Sri Vir Nirvan Granth Prakashan Samiti, Indore, 1972. Pages 248. Price Rs. 2.00

Life of Mahavira written in a very lucid style.

MUNI, VIDYANAND, *Ahimsā Visva Dharam* (in Hindi), Sri Vir Nirvan Granth Prakashan Samiti, Indore, 1973. Pages 60. Price Re. 1.00

A treatise on *Ahimsā*.

NAHATA, BHANWARLAL, *Sri Jindattsūrī Sevā-sangh Caturth Akhil Bhāratīya Adhivesan Smārikā* (in Hindi), Sri Jindatt Suri Seva Sangh, Calcutta, S.Y. 2029. Pages 64. Price Rs. 2.00. With illustrations.

Published on the occasion of inaugeration ceremony of Sri Jincandrasuri Dadavari, Bilada and Sri Haribhadrasuri Smrti Mandir, Chittaur.

A collection of topical articles.

BOOK REVIEW

BHAGAVATI SUTRA Vol. I : Prakrit Text with English translation & notes by K. C. Lalwani : Jain Bhawan, Calcutta, 1973 : Pages XV + 335 : Price Rs. 40.00.

The *Bhagavatī Sūtra* by Sudharma Svamin is an ancient Jaina work of a cyclopedic nature going back to the 5th-6th centuries A.D., which has been elevated to the status of a canonical work. The religious literature of the Jainas is of an astonishing extent and variety, and it fully rivals that of the Brahmanas and the Buddhists, of the Tamil Saivas and Vaishnavas, and of the Sikhs. Owing to the rather abstruse and philosophical nature of a good deal of this literature, to make it popular and not scholarly in its appeal mostly, it had to be brought down to the masses by means of a secondary or ancillary series of writings, equally vast in quantity, of legends and stories, of 'historical' and edifying tales, of sermons and discourses, which would be difficult to match anywhere in the world. This huge mass of Jaina religious literature is written in various forms of Indo-Aryan—old, middle and new, or Sanskrit, Prakrit and *Bhāṣā*. The oldest texts going back to the times of Mahavira, the last great Jaina teacher in the line of the 24 *Jinas* or *Tīrthankaras*, c. 600 B.C., or connected with his immediate disciples, are in Ardha-Magadhi Prakrit, a Middle Indo-Aryan dialect current in what is now Eastern Uttar-Pradesh in North India, which reflects the actual home language of Mahavira. The huge mass of other philosophical and narrative literature is in Sanskrit and also in various Prakrits and Apabhramsa, and in old Gujarati, Old Rajasthani and Middle Brajbhasa and Hindi.

The *Bhagavati* as one of the canonical texts, is composed in Ardha Magadhi. This is a huge work in itself, and it is an authoritative compendium of Jaina lore in earlier phase of its development which goes back to original sources. A good deal of the oldest canonical literature has been studied and translated into European languages like English and German, by European scholars of Jainism during the last hundred and twenty-five years, and Indian scholars also have done their best in editing and explaining these texts frequently with Gujrati and Hindi translations. But a bigger amount has been left untouched—the field is wide, the workers few.

During the present generation, there has been a new awakening among enlightened Jaina scholars, bringing to them a new kind of awareness of the Jaina philosophical, spiritual and cultural values in the modern world, transcending the old orthodox outlook of the Jaina *Yatis* or sages and saints. Most laudable attempts are being made by competent scholars who are perfectly *au courant* with the modern trends of thought to place the contributions of Jaina thought and learning to the sum-total of human endeavour to unravel the mystery of life and being, as also of Jaina romance and literary excellence, before the ever-increasing number of interested people all over the world who have developed and are developing an international attitude in this matter. They are seeking to do it by means of translations, which are always based on sincere and serious study and research, and of popular writings, not only in Indian languages, but also in English. The enthusiasm which the Jaina world has specially manifested itself now on the occasion of the 2500th anniversary of the *nirvāṇa* of Mahavira, has given a great impetus to this, and attempts are being made everywhere for this.

Kastur Chand Lalwani is a scholar who uses English, and he has already a mass of English writings of the highest excellence on Jaina texts and Jainistics. It will be difficult to find such a wonderful combination of common sense, of a sane approach to religion, with a rationalised love and respect for the Jaina tradition, all on the background of a deep knowledge and understanding of the fundamentals of the Jaina *weltanschauung* and Jaina approach to the Reality. His beautifully printed edition of one canonical text, *Daśavaikālika Sūtra*[1], with Ardha-Magadhi text, and English translation and commentary, is a scholars' as well as book-lovers' delight. And now we have before us what promises to be his *magnum opus* when he completes it, the first of the six volumes of *Bhagavatī Sūtra*, that huge encyclopaedic treatise, in an equally sumptuous edition—text, a fine translation in beautiful English with a commentary. This is a feast for all—intellectual, artistic and historical, and also, shall I say, spiritual ? We can only congratulate ourselves for this fine achievement and offer our grateful thanks to Sri Kastur Chand Lalwani, wishing more power to his elbow, as well as to the Jain Bhawan of Calcutta which has given it out to the world.

—SUNITI KUMAR CHATTERJI

[1] Published by Motilal Banarsidass, New Delhi.

Our Contributors

K. B. JINDAL, Writer, author of *The Prefaces.*

S. GAJAPATHI, a manufacturer turned to philosophy and religion.

J. C. SIKDAR, Senior Research Officer, L. D. Institute of Indology, Ahmedabad.

MARUTI NANDAN PRASAD TIWARI, Research Officer, P. V. Research Institute, Varanasi.

V. K. JAIN, Head of Post-Graduate Deptt., Jain College, Bikaner.

SUNITI KUMAR CHATTERJI, Emeritus Professor of Comparative Philology, University of Calcutta and National Research Professor of India in Humanities.

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